CHRISTMAS NUMBER

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Of the Church - By the Church - For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

Christmas Carol

Child Jesus comes from heavenly height,
To save us from sin's keeping;
On manger straw, in darksome night,
The Blessed One lies sleeping.
The star smiles down, the angels greet,
The oxen kiss the baby's feet.
Hallelujah! Hallelujah!
Child Jesus.

Take courage, soul in grief cast down,
Forget the bitter dealing.
A child is born in David's town,
To touch all souls with healing.
Then let us go and seek the child,
Children like Him, meek, undefiled.
Hallelujah! Hallelujah!
Child Jesus.

W. P. STEINHAEUSER.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Lights from Luther's Christmas Tree

BY C. ELVIN HAUPT, D.D.

It may not be known to some of the readers of THE REVIEW that the time of the year observed as Christmas with all the joy, peace and comfort of Christian Lutheran souls has been a time of festivity for ages. Jews and Gentiles each had their own ways of celebrating it long before the day of the coming of the Christ Child to bless all the world with the Light of His Holy Presence as the Glory of His people Israel. There seems to have been about it an unconscious prophecy. The Jews have a Feast of Lights, or "Chanuka," in honor of the rededication of the Temple at Jerusalem. It is to commemorate the event of the renewal under Judas Maccabæus (when Antiochus Epiphanes, the Syrian king, had desecrated it) of the house of the Lord at Jerusalem, B. C. 164. It began on the 25th day of the month Chislev, the ninth from March, and continued eight days. The people of every village and town in the land came to their synagogues each bearing

LUTHER AND HIS FAMILY AROUND THE CHRISTMAS TREE.

a branch of palm, or some other tree; for a service of joy. A season of fasting or mourning never began at this time. Every house and the great Temple was splendid with lamps, lanterns and torches at night; both within and without. The story of Jewish heroism was told anew. The psalms (113-118) called the Hallel were chanted and great joy was in every loyal heart. It is thought by some that tradition adopted this day as that of the birth of our most blessed Lord, for the dedication of His own bodily presence, as the true Temple. St. John 2:21, 10:22.

But, by a remarkable coincidence of dates, there was held in the imperial city of Rome a series of three festivals at this season. December 21 opened the "Saturnalia," a three-day joy time given to commemorate the winter solstice, agriculture and the arts of civilization. There were delightsome harvest homes, absolute relaxation and unrestrained merriment prevailed. There was no public business, no court of law, no school. Nor was war ever allowed to begin or any malefactor punished. Slaves were given badges of their freedom and were waited upon by their masters. There was a general reign of "peace on earth and good will toward men." Feasting and mirth continued. Gifts and wax tapers or lights were bestowed. Singing and shouting crowds moved through the avenues of Rome, and sacrifices of thanks were offered.

Immediately upon the close of the Saturnalia came the Opalia, a festival of two more days devoted to the goddess Ops, the mythical symbol of Strength, Greatness and Imperial Roman Dominion. No sooner had the Opalia days been run than two more days were devoted to the time called Sigillaria. This was, as it were, a winter fair in which little images, puppets, dolls were bought, carried about and finally given to the children as toys.

Among the old Teutonic tribes like the Saxons, there was the feast of midwinter, in homage to the god of storms, Odhinn. It was the Yule-tide, taken from the term "geol" (the Saxon word for December). Then it was that the Yule-clog, or log, was brought in with much ceremony and the Yule candle lighted the early Christian festivities of the eve of the Nativity, at this self-same season. The custom of bringing in a tree seems to have suggested to Luther and those of his day the beautiful idea of combining the pine tree with the stars, both suggestive of the tree of life and the Light of the world.

Like the twinkling tapers and the glinting trimmings that sparkle and shine amid the branches and twigs of Luther's Christmas tree, are the thoughts and lessons which they suggest to the Christian of today.

One of these is the lesson of *joy*. The Christmas tree is glistening with gladness. Unless it rejoices the heart it has failed of its purpose.

It is also the Kingdom (or Church) tree. No tree is given the position of honor in the holy place of God which it enjoys. The palm, the lily, the rose may truly come to grace God's altar. But these are merely as decorative and not as being a symbol of our faith, so fully as is the tree of the Nativity of our Lord.

It is also the Home-tree. All the love of parent and child blossoms into form; all the household is filled with peace as it is enjoyed. Up from before it is lifted in song the thankful soul of the child to the dear Christ-child in the house at Bethlehem.

It is the surprise-tree. To the child mind the wonder is how all this could have grown up in a night and be supplied with a fruitage so wonderful, and a beauty so unique!

It is the enriched tree. Grace is added to Nature. God and man are one in Christ, the Tree of life, strength and beauty combined.

It is the ornamented tree. There stands the living truth in its full development and now we have all the luster with which man can honor and glorify it. And lo! It is the pleasure tree. We do not drape it in mourning, nor suspend upon it aught that mars. Every emblem from the bright angel or the star of its topmost twig is suggestive of some Christian virtue. The sweets tell of the delicious promises; the harp of our praises; the ring of an endless union in heaven; the ball, of a world dependent upon Christ for salvation; the pith, of Christ and of the gospel net; the angel and the trumpet of the message of salvation; the chain, of the communion of hearts in Christian love; the anchor of our hope. And as the Lord has caused this tree to grow, so will He cause His loved ones to grow in knowledge of Himself. As this tree has been a pleasing thing to the eye, so does God's word make Christ to shine in all the glory of His words, deeds and holiness.

It is marvelous in our eyes. And the tree devised by the great Reformer was hung with gifts and fairings that are inscribed "from a Friend," so is the Tree of Christ loaded with graces and blessings of forgiveness, redemption, truth, life, salvation, peace and safety from *the* FRIEND.

But we should not forget that here is a tree whose life has been given up in order that it may be used in glorifying Him, who was Himself cut off out of the land of the living, but more glorious because of His death for sin and His exaltation to the glory of God.

Christmas Again

"GLORY to God in the highest, and on earth, peace, good will toward men." So sang the angelic host nineteen hundred years ago, and this joyous refrain has been sounded every year since, wherever the name of Christ is known; and this year our hearts will again respond to its melody on the birthday of our Lord and Saviour.

Every year we hear the old, old story—old, yet ever new—each repetition thrilling our hearts with joy, gladness and thanksgiving for the priceless gift bestowed.

We present gifts to those who are near and dear to us, and receive them in return. Joy and gladness reign everywhere. Oh, no! not everywhere, for there are many homes and places in our land where they are not found, where gifts are neither given nor received.

Do we who sing praises to the Most High and who have been richly blessed with the bounties of earth think of our less favored brethren? Have we forgotten the example of the wise men bringing their gifts and placing them at the feet of the Christ child? Should we not also bring our gifts to Christ, by ministering to His creatures? The opportunity is not wanting. He has said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in nowise be cast out."

Our orphans' homes are filled with Christ's little ones, who are not only denied the plentifulness of the world's goods, but have lost that which is much more valuable—their dear parents. Then, too, we have the suffering sick in our hospitals, the worthy poor, whose number is legion this year, all needing the help of more favored ones during this joyful season. Surely there is no lack of opportunity to make many hearts and homes glad and to rejoice with us that Christ was born. Let us, then, open our hearts and hands and show our love for the Master in acts of beneficence. Every one can spare something, and our Christmas will be all the more joyous for any sacrifice it may cost us. And the knowledge that we have made some of God's creatures happy will enable us to sing all the more joyfully, "Glory to God in the highest, and on earth, peace, good will toward men."

Christmas Thoughts

The merry Christmas season is again approaching. Soon will be heard the glad song of "Peace on earth, good will toward men." We will gather at the altar and sing the praises of Him who from the time of Adam was promised as the Saviour of men. The children will surround the Christmas tree and raise the strain:

"Joy to the world; the Lord hath come.
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and Nature sing."

What joys we recall at the Christmas festival! Many will think of the happy times they spent with the family circle. Some, perhaps, will recall the hours spent with loved ones who have gone before us and who are now worshiping at the Saviour's feet. Some will remember the old homestead where in youthful anticipation they hung up their stockings to be filled with good things. Every Christmas brings joy or sorrow to some heart.

But while Christmas at home has its blessings, Christmas at church has more. The one is limited to the family circle and worldly joys, the other brings to mind the subject of our rejoicing. For when we gather in the sanctuary we travel back to Bethlehem and enter the lowly manger and see the child Jesus. We hear the songs of the angels and remember the fear of the shepherds as they heard the glad tidings of the Saviour's birth We follow the wise men and see them bow before the new born King and bestow their richest gifts. In fact, we are reminded of

all the circumstances of Christ's birth and the prophecies concerning it.

But when we are in the midst of the joys of Christmas we are too apt to forget others. God has done so much for us, let us not forget to do something for those He loves. There are hundreds of orphans dependent upon us for support. Do we remember them and make their hearts glad at this season?

There are hospitals and other institutions where the happy Christmas time would be of untold blessing were we to use our efforts and means to make the lonely hours of sickness as happy as we can by our prayers and our offerings.

Let us always remember that the joys of Christmas are found in making others happy, and in doing this we should not be so selfish as to think only of those about us, but have in mind as well those who are less fortunate than we and for whom Christ also came into the world.

—♣—

"Nehemiah"

Nehemiah was a true reformer, as well as a wise builder. Having completed the rebuilding of the walls of Jerusalem, he attempted a radical reform in religion and in worship. The first effort was made in connection with Ezra, the scribe and priest, a person that Nehemiah appears to have known, and requested that the Persian should send to aid in reconstructing the religious affairs among the exiles. Nehemiah was a layman, and felt the need of having the aid of a priest and one versed in the Jewish law. There was no suitable person in Jerusalem at that time, for we assume that Ezra was at the Persian court. Ezra was a man of experience, great learning, venerable from age, had been in Jerusalem, was familiar with the exiles and with their religious state, and was a master of the Mosaic law, able to read it in the original and translate and explain it in the vernacular, and impress it upon men's consciences. He was a fitting helper for Nehemiah in all his proposed reforms.

When Nehemiah returned from the court of Persia, he began a new series of reforms. Tobiah, the Ammonite, and his staff were turned out of the chambers of the temple, the temple courts were cleansed, and the temple vessels were put into their proper places. He required the people to renew the payment of the tithes for the support of the temple worship and to provide for the Levites, singers and temple workmen. The second great reform was the restoration of the Sabbath. The performance of secular duties on the Sabbath was prohibited. Two practical suggestions may be gotten from Nehemiah and his course—one, the Sabbath should be kept holy and not profaned by work for gain, and we should so fear and love God as not to despise the day He has hallowed.

—♣—

Our Young Lives for Christ

Early attention to religion insures an upright and happy life. Zenzindorf, when a boy, used to write little notes to the Saviour and throw them out of the window, hoping that He would find them; such were his thoughts of Jesus and his love for Him. Because of our proneness to forgetfulness the preacher calls upon young persons to remember their Creator.

They should remember His perfections. God is revealed in the works of nature. By daily object lessons we are taught to remember our relations and obligations to Him, and our entire dependence upon Him for every good and perfect gift.

We should remember our sins against our Creator. This should lead us to repent and ask forgiveness. As evidence of our sincerity of purpose we should know our duty and set about performing it. This should be done in the morning of life. Trying seasons will come. They will be "evil days," "years" having "no pleasure," when conversion will be attended with peculiar difficulties. Wisdom teaches us that youth is the season most fruitful for growing into the Christian life.

"From a child" Timothy had known the Scripture. The Bible's estimate of childhood differs very much from that so often put upon it in these days. One thing at least is certain—that small children may be made acquainted with the Holy Scriptures with little difficulty and with much profit to themselves.

Youth is not to be despised, especially when by the power of example it teaches the lessons of holy living. Young men and women who give their lives to Christ are a tower of strength to the Church. By giving our young lives to Christ we may become examples to believers.

The early storm that strips the tree
Still wildest seems and worst;
Whate'er hath been again may be,
But never as at first.

"Behind the Monkey Show"

A Christmas Story

BY EMMA GERBERDING LIPPARD

IT was the last meeting of the sewing circle before Christmas. All was bustle and confusion when Miss Atkins arrived. She smiled to herself rather sadly as she listened to the buzz of conversation, lingering a moment in the hall.

"Miss Murdock, you just must help us out. Here's this comforter not finished and it was to be the most attractive thing at the fair! This pale pink and white thing can't begin to take its place. And here's this holly centerpiece not finished! I really don't know, ladies, but what we ought to postpone the fair after all."

A buzz of protest arose from all directions. "Postpone the fair! Why, it wouldn't be Christmas without it!" "You know, Mrs. Barnes, St. Michael's couldn't get through the holidays without its Christmas fair." "After we've worked and slaved all year for it, too," came from here and there in the room.

At last the capable voice of the president was heard once more above the babble.

"Well, we've just got to get at and slave and work some more, then; that's all there is to it! I've given up my own winter cleaning, all along of this old fair, and I declare if we don't get it all finished today, I'll up and resign."

"Today is the least of it, Mrs. Barnes," put in Miss Murdock quietly, "The fixing and decorating of the rooms and the putting up booths, with all the men folks too busy to help, is enough to kill a woman, just to think of it!"

"Yes, and the colds from that thin floor, and the backaches after it's over! I do sometimes wish Christmas didn't come once a year. Baby is too small for me to help much this year, any way, but I'll try to do my share in selling tickets and bringing folks," a tired little voice intervened.

"Well, I declare," came Mrs. Barnes' clear tones again, "if here ain't all these towels and piller covers back from Mrs. Jones—and a note. Three new Christmas dresses to make for the little girls, and all Mr. Jones' folks coming for over Christmas; so no end of baking to do. No time to finish them up." Lands alive, what shall we do?"

"Talk about bakin'. I hain't even a fruit cake made yet and Christmas only ten days off. If I finish up my new dress and even a few Christmas presents I'll have to sit up every night from now on to do it," a harsh, mannish voice took up the song.

"Well, work away, ladies, we'll not have time even for a prayer today. We might sing a hymn while we work. What do you think? How would 'Work for the Night Is Coming' do?"

From her stand in the hall Miss Atkins had been watching the minister's frail little wife. She had half risen as if in protest at Mrs. Barnes' 'ast announcement, but sank back with a hopeless look on her bright face, after one glance at the energetic speaker. A half smile flitted across her face at the mention of the hymn.

"It's not exactly a Christmas hymn, is it?" she ventured, softly.

Before anyone could answer, a strange thing happened. Miss Atkins, the shy, reserved little schoolteacher, burst into their midst with two bright red spots burning in her cheeks. She had lived among these people for twenty years, and had always done her best in a quiet way for St. Michael's. In all her years of frugal, Godly living among them she had never been known to offer an opinion of her own or oppose one offered by any one. The last two years she had spent abroad, with a remote relative from the vague "West," on a tour around the world. Foolish as her neighbors had thought her for spending the careful savings of years of toil on such a wild exploit, they had not hesitated on her return, to beg her for a "talk" on foreign lands. But she had firmly and quietly declined to appear as a public speaker.

Now, however, she came among them, suddenly as one having authority and stood in the center of the room with flashing eyes. Every busy needle was suspended, as she addressed the president in a breathless, strained kind of a voice.

"Mrs. Barnes, you asked me once to speak before this sewing circle, and I refused. But today I intend to tell you one thing I saw in the East, whether you want to hear it or not. Keep right on sewing, please."

Thoughts of the unfinished work, the home preparations, baking, cleaning, shopping, the

hall decorations and every thing else that is, these days, connected with the birthday festival of our King, faded from their minds, and not one attempted to use her needle under the flashing eyes of the aroused little woman before them. It was as if some strange apparition had appeared in their midst. They knew not whether to be resentful or afraid.

"It was when I was in Japan," Miss Atkins went on, gaining calmness as she proceeded. "I went out of the beaten, tourist track to a little inland town, to visit an old friend who is doing mission work there. I had no idea, when I went, that there was anything of interest in the flat, old-time kind of town with muggy rice fields all around it. But on studying my guide book I found that the central shrine or temple in the place had been most famous in olden times and was still the center of a certain flourishing Shinto sect. I expressed a desire to visit the place, and my friend consented to take me.

"'You will have to wait several days, however,' she said, 'As a great festival is going on there now. It is held twice a year in honor of the temple.'

"'But would it not be a good time to go then,' I asked 'to see the temple in all the glory of its festival?'

"She looked at me queerly for a moment, and said, 'I will take you to the festival tonight; you will never forget it, if you once see it. But don't count too much on seeing the temple itself.'

"All day long people flocked into the town in holiday attire. Horse races occupied the public square; rockets and cannon boomed, and the dead little town was transformed into a hustling city. Toward evening we wended our way toward the temple grounds. Old and young, rich and poor, the lame, the halt, yes, and the blind, were all going in the same direction. The number of aged and crippled on the streets was wonderful. I, from a Christian country, could not but wonder at their religious zeal.

As we neared the temple we passed row after row of gay little booths. Here was rice-candy in great piles, millet taffy, sticky and sweet, oranges still green, great heaps of fat, red persimmons, juicy and tempting, toys of all descriptions, huge chestnuts, purses, tobacco pouches, fans, air pillows. Merchandise from the East and from the West lined those dusty, narrow streets. And then came jugglers' tents, animal freaks, acrobats and booth after booth of dancing girls. Before the temple gates this long line of performers stretched, and most prominent of all, just in front of the shrine itself, were the monkey shows. Not a sign of the temple itself could be seen. The grand, towering camphor trees, which beautify so many temple grounds in Japan, arched their leafy branches over a mighty throng of people, who had come out on pleasure bent, who had forgotten the very existence of the temple itself. The great hero in whose honor this festival had been inaugurated, years and years ago, his memory had no part in today's dissipation. Puzzled, at first, I turned to my friend.

"'The religious festival itself?' I asked anxiously. 'Where do they perform their rites?'

"'This is all there is,' she answered sadly. 'Except some historical pantomime inside the little park about the shrine. The religious element has entirely disappeared from these festivities. Young people of this generation hardly know the ancient meaning at all. Shall we look at the plays in the park?'

"We tried to enter the great stone temple gate, but were jostled back by the sight-seeing crowd. The jangling bands gave forth a queer medley of discords, here, there and everywhere. We ourselves, two lonely American women in that gaping, novelty-seeking Asiatic crowd, were rivaling the monkeys in attracting a circle of gazers.

"'Shall we try the rear gate?' my patient friend asked.

"'No,' I answered, longing for the quiet privacy of her home where the sounds of gaiety suppressed by distance had had an alluring sound. 'Let us get away from this jingle-jangle, staring, jostling crowd.'

"So we went back, without seeing the famous old temple for which this festival was held, and to whose benefit some of the profits of the glaring shows were paid. It was entirely lost to sight, behind the monkey shows."

The speaker paused here with a frightened little gasp. In her earnestness all her old shyness had deserted her, but it seemed to come back now, with a rush, as she caught the look in the eyes of those about her. To some few a faint inkling of her meaning seemed to have come, while others looked at her with a dull, non-understanding gaze. Mrs. Barnes scowled fiercely and the minister's wife sat straight up in her chair, with shining eyes.

"I suppose you wonder what I'm telling you

all this for," she went on calmly, after a long look around. "I've never spoken in public before and can't make myself very clear. I can't tell what possessed me to speak out today. Something just seemed to push me in here and make me talk. What I meant to say is just this. I was gone from my own country two years, and there were many things I missed; but I missed the Church services and the Christian fellowship most of all. And at Christmas I missed them more than any other time. I cut my tour short to spend this Christmas at home. But some way, since coming back, I don't know—maybe I expected too much—one is apt to idealize things at home, when far away. But it seems to me things have gotten more and more like a show, with the hero left out. It seems as if the real Christmas, if here at all, is hidden, just like that shrine, behind the monkey show."

Some way tears had gotten into her voice before she was through, and they seemed to be reflected in some of the faces around her. All at once she threw out her hands and advanced toward the president, who sat in stony silence before her.

"Oh, Mrs. Barnes, do forgive me!" she cried. "I'll do just any thing you and the ladies think best. I didn't mean a word against you. But it does seem as if we are letting the real thing slip, for the show. We're forgetting what Christmas is for! We are leaving Christ Himself out! And I never expected to live to see the day when this sewing circle wouldn't have *time* to pray!" She was sobbing now. All the strength held in reserve for twenty years had gone into her speech, and now old habits of reticence and dependence asserted themselves.

But all at once she felt two firm, tender arms about her, and she heard a protecting voice say, "You dear, brave thing, you've done what I should have done long ago, but I was afraid! We've all felt for some time that we've gone too far, that we'd lost the Christmas spirit, and we were none of us really enjoying it, were we, Mrs. Barnes?" She turned on the hard-faced president with what was a Napoleonic stroke of tact, and a most Christian spirit of sisterly leniency. "This fair and all the grasping after expensive giving and fashionable entertaining and lavish dressing for our dear Saviour's birthday we knew was not right. And every one of us thank you, Miss Atkins, for shaming us into saying so."

The little minister's wife had never before taken the initiative in anything. Some say she had been "scared into submission" by Mrs. Barnes when she first came to the parish, a young, timid bride. But Miss Atkins' bravery seemed to be contagious, and strange as it may seem the little woman was never again the abject slave of any member of her husband's congregation, but generally spoke out her bright little mind, in a courteous but courageous way.

"I'm sure, Mrs. Parson, and you, Miss Atkins, too," came an offended voice, now from the presidential chair, "no one would be gladder than I to see this old fair and all its fuss in Halifax. Not that I've not slaved and worked and neglected the deacon and my own wardrobe and everything else for it, for months past. And if it ain't for the good of the Church to sell Christmas gifts just when they'll bring most, I don't know what is and I'm sure I never looked on a good orthodox Church fair as a monkey show."

"It isn't the fair she meant, dear Mrs. Barnes, more than any thing else," the pastor's wife said kindly, "but our whole way of celebrating Christmas. You all feel that, I am sure. And since Mrs. Barnes and I agree, sisters, that the fair is better out of the way for the present, I will suggest a plan I've had in mind for some time. Let us each choose quietly today which of the finished things we'd like to buy for Christmas presents and lay the rest away for this time. That will give us time to have a short devotional meeting, and then we can go home and prepare our families for a really, truly Christmas." She smiled on them all as she spoke, and sat down beside Mrs. Barnes, her little hand on hers. Then came from the presidential chair in choked tones, three words:

"Let us pray."

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Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

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Rev. G. W. McClanahan has issued a very neat little exercise in the form of questions and answers, on the "Reformation Work," for leagues, schools, etc. It is very cheap. His address is Strasburg, Lancaster County, Pa.

Luther League of New Jersey

Fifteenth Annual Convention at Asbury Park, October 12

IN choosing Asbury Park as the place for the fifteenth annual State convention of the Luther League of New Jersey, a most fortunate selection was made, particularly in having the meeting in the Church of the Atonement, where the State League was organized fifteen years ago.

Morning Session

The morning session was called to order at 11 o'clock by the president, Louis Van Gilluwe. After devotional services, welcome greeting was extended by Dr. Meyer, who said it was both a pleasure and a privilege to entertain the State body, "while this is usually a place for sightseeing," continued Dr. Meyer, "we are not here for that alone, but to do our duty to our society and Church, and to forward religious work. We extend to you the freedom of this Church in our city, called the gem of the ocean."

The Rev. Emil Weber, of Bridgeton, first vice-president of the State League, responded. Rev. Weber stated that the delegates had come for a definite purpose and he hoped they would be able to accomplish something worth while. "We hope to gain new impetus and enthusiasm in our work," said Reverend Weber.

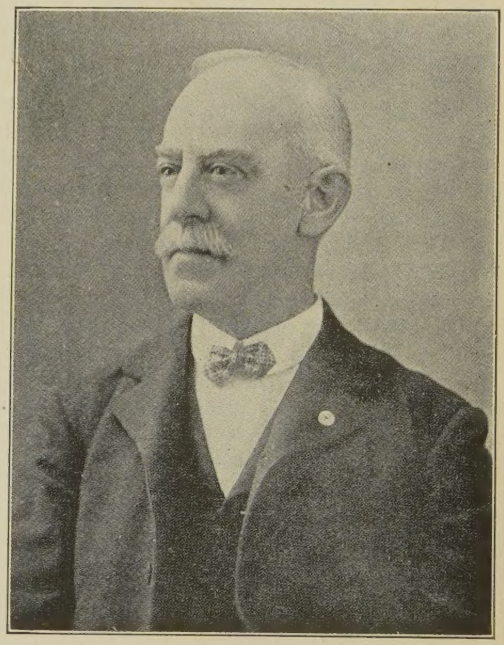
Carl F. W. Fritschler, president of the New York State League, was called upon to address the convention. He extended greetings from the 7,000 Leaguers in his State.

After the roll call and the reading of the minutes, the president, Louis Van Gilluwe, in presenting his annual report, said:

A little over fifteen years ago the Luther League of New Jersey was organized in this church by seven societies, and today we are again assembled to consult with one another and devise plans for the furtherance of our work in this State. I have visited the societies at Perth Amboy, Hoboken, Riverside, Bridgeton and the German Church at Elizabeth. First Vice-president Weber visited the society of the Church of Our Saviour, Rev. J. H. Meyer, Jersey City, for me; more visits could have been made had more invitations to do so been received. The Luther Alliance of the Church of Our Saviour, Jersey City, has been admitted and the Luther League at Perth Amboy, having been reorganized, is once more among the active members. The general secretary, Reverend Kuhns, visited with me the League at Riverside and was instrumental in clearing up some misunderstandings which had arisen.

I have found in my visitations that the scope and work of the State body is not so well understood as it might be, and have sought to make plain the relation of the individual society to the State organization. Delegates attending the State Convention should make full reports of the proceedings and action taken at the convention to their societies and be prepared to answer any questions put to them by the members in connection therewith. I would suggest also that a full report of the convention be sent to every society connected with the State League for reference, whether represented or not. There seems also to be some misunderstanding concerning the dues to be paid the treasurer, the assessments for the president's expenses, and toward the general secretary's salary. In my judgment it would be wise could we merge these three items into one, either by fixing a larger definite sum as dues or assessing each society according to its membership; in the former plan the annual dues should not be less than five dollars and in the latter about 25 cents per member, either amount to be paid out of the society's treasury direct.

There is one young lady from our League at Bridgeton studying for the calling of a deaconess and several young men have entered college with the ministry in view. Every year ought to record such a step from among our members, for there is



LOUIS VAN GILLUWE,
President of the Luther League of New Jersey.

no nobler work than the service of God in these callings. No District or Central Leagues have been formed because the time did not seem ripe and the geographical location of the societies was unfavorable. There are two societies about ten miles apart in South Jersey; the one at Riverside lies forty-five miles to the north, Asbury Park fifty miles northeast of that; with poor train service to reach any of these places in the evening. North of Asbury Park, taking it as a center, we have Perth Amboy, about twenty miles, and then twenty miles further comes a fairly close number of societies; in Elizabeth, Kenilworth, Newark, Jersey City, Hoboken and Bayonne, and far to the north Saddle River alone. Better one strong State League than two or three weak District Leagues. Rallies or joint meetings seem the most advisable until a sufficient number of societies are formed in a neighborhood fairly accessible by train or trolley. According to the roll of ministers, there are about ninety Lutheran congregations in New Jersey; lots of room for missionary work to establish Young People's societies where none exist; get into

fraternal contact with those already existing to help the weak and learn from the strong. In closing I would urge upon the pastors the great importance of keeping in close touch with their young people. Older people are more settled in a congregation than the younger element, which is very apt to stray and stay away from their church home; to hold them faithful the League can be of great help to the pastor. Let him appoint some member of his League to make it his or her special duty to see that a certain young man or woman comes to Sunday school, to church, to the choir, to the League meetings, and give them some active work to do in either of these organizations May God's blessing rest upon every effort to further the work in the local societies and State League, and the result redound to His glory and the unbuilding of His Kingdom on earth.

The executive committee's report showed that the committee had done some effective work. A meeting had been held in almost every month of the year.

The treasurer's report was next in order, followed by the report of the statistical secretary, who reported thirteen Leagues belonging to the State League; senior members, 368, and junior members, 109.

The morning session closed with prayer and benediction given by the Rev. Frederick C. Krapf, of Elizabeth.

Afternoon Session

The afternoon session was mainly devoted to business matters. The opening exercises were conducted by the Rev. Emil Weber, of Bridgeton.

Reports of committees were then in order.

The committee on president's report made the following recommendations:

1. That the president or his representative visit each League in the State once a year.

2. That a full report of the State convention be sent to all Leagues in the State.

3. That the annual dues be five dollars, to include the per capita tax and general secretary's fund. Laid over for consideration at the next convention.

4. That THE LUTHER LEAGUE REVIEW, *The Topics* and other Lutheran literature be used in the League meetings.

5. That a delegate be appointed by the president to represent us at the New York and Pennsylvania State Conventions.

6. That a delegate be elected or appointed to represent the State League at the national convention in Pittsburg, October 25-27.

The following officers were elected for the year:

President, Louis Van Gilluwe, Ocean Grove; first vice-president, Karl Thorbeck, Riverside; second vice-president, Lawrence Nordstrom, Kenilworth; third vice-president, Edward Peterson, Perth Amboy; recording secretary, Miss Ottilie Kiesele, Newark; corresponding secretary, Miss Stella Coble, Asbury Park; statistical secretary, Miss Gertrude Krais, Newark; treasurer, Raymond Grupe, Elizabeth.

Invitation to hold the 1911 State Convention at Riverside was accepted.

The first vice-president, the Rev. Emil Weber, in his report and suggestions on Junior League work said, there are but four Junior Leagues in the State, with prospects of four others. He stated there seemed to be little interest taken in the Junior Leagues by the Senior Leagues; that the former were underestimated.

"Junior League work is not Sunday School work. While Sunday School work is religious, there is not much chance for soul-winning. Don't treat the Juniors as children. Let them be made to feel that they are part of the Church. Enlist the interest of the parents. Let the meetings be pleasant and congenial. Non-Christian as well as Christian boys and girls could with perfect safety be admitted to Junior Leagues, for it has often been the means of bringing the former into the Church. We need proper literature for this work. The age at which children should be admitted to the Junior League should be about ten or twelve."

Active discussion of the topic ensued.

The Round Table in charge of the Rev. Luther Kuhns, general secretary of the Luther League of America, elicited much interest.

A vote of thanks was tendered the local League for their kind hospitality, the local press for courtesies, and the city publicity bureau for advertising the convention broadcast over the State.

Benediction pronounced by Rev. Dr. F. F. Buermeyer closed the afternoon session.

Evening Session

The evening session had excellent musical features in addition to addresses of great merit. The young people's vested choir of twenty voices, with Miss Bessie Coble as soloist, and the assistance of an orchestra of four violins and two cornets, enabled Louis Van Gilluwe, organist and director, to render some exceptionally fine music.

The Rev. Foster U. Gift made a splendid address on "An Open Door."

Reverend Gift said:

"The open door stands for opportunity and responsibility, and because of this to us belongs by right the position of leadership of the moral forces in the land. The Lutheran Church is equipped to lead the way and to do a work no other denomination can do."

I. The position of leadership is open to us because of our historical priority.

"The Lutheran Church is to be regarded as the Mother Church of Protestantism historically, whether considered with respect to the time when the Reformation movement had its formal beginning in 1517, or with respect to the time when she had her be-

ginning as an organization, in 1530, with the adoption of the Augsburg Confession."

II. The Lutheran Church has blazed the way and led doctrinally.

The Lutheran Church is doctrinally fitted for leadership. It has had large influence on the other denominations. Leading historians have commended the Augsburg Confession and credited the Lutheran Church with its origin."

III. The Lutheran Church has led the way in practical work.

But practically what influence has our beloved Church exerted? Historical priority and continuity, and doctrinal precedence, may not mean much to the average person, so we ask what influence has the Lutheran Church exerted upon practical life?

A noted Roman Catholic scholar said that Luther has given to his people more than any man in Christian ages has ever given to a people—language, manual for popular instruction, Bible, hymns of worship, etc. The English Bible came largely through German agencies.

Our civil liberty is largely due to the influence of Luther. Luther was closely identified with the educational movements of his time. The influence of the Lutheran Church on music has been notable.

What was the early influence of the Lutheran Church upon missions? In this important sphere of Christian activity she did noble pioneer work, blazing the way in a real sense. The Lutheran Church began mission work early in the fifteenth century. It was doing this work in India long before William Carey, and in Greenland and Africa, and among the American Indians it did pioneer missionary work.

In conclusion Reverend Gift said:

An open door is before us. Shall we enter in? We as a Church are undoubtedly fitted to do a great work, and therefore a tremendous responsibility rests upon us.

The Rev. Dr. F. F. Buermeyer, city missionary of New York, gave a stirring address on "Inner Missions." By inner missions is meant the work among the almshouse inmates on Blackwell's Island, the incurable poor and outcasts of the great city and the unchurched and shut-ins.

Dr. Buermeyer told of his work among the class regarded as useless and worthless—the human wrecks. He said:

None are more to be pitied. People in hospitals have visitors and often recover and go away, but the almshouse people have no friends; they seem to be forgotten. They appreciate sympathy, the kind word, the opportunity to tell somebody their troubles.

Dr. Buermeyer is also doing effective work among the unchurched people and shut-ins, and prison work at Sing Sing and Ossining. He says he does not find his work disgusting and repellant; he feels it is giving the cup of cold water to Christ's little ones—"I am there to serve not only Lutherans, but all—Jew, Protestant and Catholic—at any time they need me, day or night."

After the Luther League Rally Hymn and the benediction, the most successful convention of the Luther League of New Jersey adjourned.

Ottilie M. Kiesele.
Secy. L. L. of N. J.

29 Osborne Terrace,
Newark, N. J.

What Can the Leaguer Do for His Church?

A practical question frequently raised is, "What can the Leaguer do for his Church?" He can prove his profession of loyalty by his actions. James teaches us this clear, plain lesson. Unless a man proves it by his works, what does his saying he has faith amount to? What is this man's kind of faith? Suppose some one you know, like a brother, should need clothes; suppose he should need bread, and you should simply say: "Good by, and God bless you; I hope you will find clothing and food," what good would you be doing him without helping him to the necessities of life? We need men of faith, but the men of faith must also be men of action. Abraham showed his faith by his conduct. His faith and his actions went together. They were not divorced. "Exactly as a body is dead without a spirit, so faith is dead without actions." This is a good principle for a Leaguer's government in answering for himself the real point in the question, "What can I do for my Church?" He can know the doctrines of his Church and her history, and lend his aid to promote harmony within the borders of his denomination. This he can do. But before all this is a closer answer, and will prove the real value of his larger interest. It is work in and for his local church. He can encourage his pastor, he can influence others, he can help himself by attending all the services of his own congregation. He can cultivate such a spiritual disposition as will give him power over others about him to win them for Christ. He can cultivate a capacity for Church work and a spirit of ready willingness. As in the days of the American Revolution there were minute men, he can be a minute man for his pastor and his Church—ready at a moment's notice for any service without complaint. What he can do is spell "work" large for his Church. This is just one brief suggestion, for in general he can by his doing prove that the young people's society is what it wants to be, viz., a help to the local church, and so to the Church in general, and not a hindrance.

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Every Christian worker should know certain main features of the Bible. This is as necessary as for a carpenter to know both his tools and how to use them in building a house.

The Convention Aftermath

MANY letters have been received expressing views of the recent convention at Pittsburgh. We print some of these for the benefit of our Leaguers to further stimulate them in the work of their societies. It would be well to have these read at your meetings so that all may be further inspired with the great theme of that convention "The Great Commission":

Rev. George J. Gongaware, the pastor of the First Church, Pittsburgh, where the convention was held, says: "The most pronounced local effect of the recent National League Convention was two-fold in its character. First, it impressed very effectively the divine character of the convention theme—'The Great Commission'—upon us, and made us to realize more fully the imperative and impelling character of the duty which that commission imposes. It has made us better missionaries. Second, it has greatly stimulated denominational loyalty among our Lutherans here in this non-Lutheran community. It is always good to be a Lutheran, and never better than at the time of a National Luther League Convention. During the various day sessions and especially at the closing rally that conviction was splendidly strengthened and manifested. The convention has made us better Lutherans."

Rev. Alonzo J. Turkle, D. D., pastor of Trinity Church, Pittsburgh, says: "The Luther League Convention was a great stimulus to the young people along the line of the burning question of missions. The theme was presented from various angles, and the duty and responsibility resting upon the Church today was emphasized. The oneness of the work abroad was beautifully demonstrated when the general secretary read greetings from the Lutheran workers in many lands. The testimony was cumulative that fruitage is gathered wherever the Lutheran Church has proclaimed the gospel."

E. Aug. Miller, Esq., of Philadelphia, one of the founders of the Luther League, has this to say: "What impressed me forcibly at the convention was the careful, earnest attention given by all to the papers read and addresses made. Here was a body of Church people who seemed to be impressed with the greatness of the business which had called them together. When I recall the inattention and indifference with which presentation of missionary and educational matters is often received upon the floor of our synods and conferences, I cannot but contrast these with the convention at Pittsburgh. The whole spirit and atmosphere were in harmony with the greatness and solemnity of the theme under discussion."

Rev. I. Chantry Hoffman, of Philadelphia, another of the loyal Leaguers who attended the first convention fifteen years ago, says: "It was a great convention. To a veteran Leaguer who had been present at the organization of the first convention in Pittsburgh fifteen years ago, it was most gratifying to note that the number, the character, the enthusiasm and the loyalty of the Luther Leaguers had not decreased, but increased. Surely it was wise and well to begin and to continue through these years, this organization which has aided in instructing and inspiring our Lutheran young people so that today they know and serve the Church of pure doctrine, glorious history and mighty conquest. Long live the Luther League!"

Rev. O. Glesne, of Aberdeen, S. D., says: "The Pittsburgh convention was the best national convention that I have attended. Great earnestness and devoutness characterized this convention."

Rev. Arthur J. Stirewalt, the missionary from Japan, who was present, said: "I consider the recent Luther League Convention held in Pittsburgh a grand success. Its unique plans were well executed. Competent persons on whom the program devolved revealed that they had previously had their duties at heart. Its theme, 'The Great Commission,' was most appropriate, in keeping with the spirit of the age and in turning the attention of Lutheran young people toward the great unfinished work of the Church. Well balanced enthusiasm characterized the convention. Those interested in the future of our Church at home and abroad could not fail to be conscious of the great possibilities resting in our young people. It was significant of the future and valuable to all who seek the larger interests of our Lord's kingdom."

Rev. H. E. Clare, of Wilkinsburg, Pa., expressed himself thus: "The Ninth Convention of the Luther League of America will be memorable in the history of the Lutheran Church in this country for its recognition and emphasis of our worldwide mission. 'The Great Commission,' though according to its form and first intention a command, is prophetic of the destiny of that Church that will obey it in triumphal faith. In making 'The Great Commission' the theme of the convention, the horizon of our aspirations was widened and the sphere of our projected activities was enlarged until, within the all-inclusive circle, world-conquest loomed up as our ultimate goal, and the holy ambition was quickened in the hearts of those most ardent in their zeal for 'our dear old Church' that she, with her unmatchable confession of ecumenical character and her marvelous equipment in rich endowments, might become, under the directing hand of God, the dominant Church in the world."

Rev. William J. Miller, D. D., of Greensburg, Pa., who is well known to all Luther Leaguers, says: "I was profoundly impressed with the air of deep spirituality which pervad-

ed every session of the convention. It seemed to me that every one present was a child of God trying to hear the Master's voice and anxious to obey His command. The keynote of the convention—'The Great Commission'—seemed to draw from every one the answer: 'Here am I, send me.' I have attended many Church conventions, but never did it come home to me with such force that Christ was in the midst of us. Loyalty to Christ and the Church was the theme of every address and of every discussion. The entire convention was a communion with Christ which was brought to a fitting consummation in the Holy City. I have always been a friend of the Luther League. I have always believed that it had a mission in our Church and that it would fulfill that mission. Since attending the last convention I am more thoroughly confirmed in my opinion. The Luther League is a mighty factor in the effort which the Lutheran Church is putting forth to enlarge the kingdom of Christ on earth and for the salvation of souls. God bless the Luther League and may the spirit of Christ, which filled my soul at the last convention, ever continue to guide it through all the days to come."

P. Walter Banker, of Wilkesbarre, Pa., president of the Luther League of Pennsylvania, writes: "It seemed to me that judging from its last great convention the Luther League is well exemplifying the convention theme, 'The Great Commission,' in the wonderful service which it is performing for our beloved Church. After attending that convention, can any one gainsay the fact that there is ground upon which all good Lutherans may stand and the Luther League provides that ground. 'God speed the day when we shall move forward as one great united Church, doing the Lord's work,' is the thought in many Lutheran minds; that the Luther League is and will be a mighty factor in speeding that day must be the thought of all who attended its national convention."

M. S. Moist, of Toledo, Ohio, president of the Lutheran League of Ohio, says: "I know of no better way for a Lutheran to become deeply interested in the work of his Church than to attend such a convention as that of the Luther League of America held at Pittsburgh. To meet with a body of young people deeply interested in their Church, and especially in the work of instructing and preparing the young people for active service in the Church, is indeed an inspiration and a blessing. Do the pastors realize the benefit to a young man or woman attending such a convention? It is my opinion that if they did a greater effort would be made to have each Local, District and State League fully represented by delegates. The five things that impressed me most at the Pittsburgh convention were: First, the almost perfect arrangements for handling the convention. Second, the beauty of the church in which we met. Third, the fact that there were sixty more male than female delegates in attendance. Fourth, the deep earnestness which marked every session of the convention. Fifth, the belief often expressed that the Luther League has a great work to perform and that she is just beginning to fulfill her mission."

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Luther League of Oregon-Washington

Annual Convention at Columbia Beach, Oregon, August 25, 1910

FOLLOWING the convention of Columbia District Luther League at Astoria, Ore., the delegates of the various leagues of Oregon and Washington met at Columbia Beach, Ore., August 25, 1910. As most of the delegates had been in attendance at Columbia District Convention, it was deemed best to hold but a short business session with no program.

The delegates, thirty-eight in number, assembled in the auditorium and the regular convention business was taken up and disposed of. Election of officers resulted in the re-election of all those of the previous year.

Reports of the officers were received. The president's report showed little growth numerically, but a growing interest in League work in different parts of the States.

The president was authorized to appoint delegates to the national convention, to be held at Pittsburgh.

The remainder of the day was spent in recreation on the beach. At 12 o'clock a splendid dinner was served at Columbia Beach Hotel. At this time toasts were offered and a very pleasant hour was spent.

The delegates enjoyed the kind hospitality of Rev. J. A. Leas and family, who were spending their vacation in their cottage at this same beach.

Although the formal program was omitted from this convention, the loss was partially compensated for by the greater opportunity for good fellowship, which is expected to bear its fruits of encouragement and fervor in the work.

Luther League Topics

New Year. January 1, 1911.

His Name Was Called Jesus

Luke 2:21; Gal. 3:23-29.

Topic Reviewed by Rev. Paul W. Koller.

I. *Circumcision the covenant rite.*

The circumcision of Christ is the ancient lesson of the Church for New Year's Day. The reason for this is that it occurred eight days after the birth of Jesus. There are other reasons why this is an appropriate lesson for the first day of the New Year, which will appear to us as we study the lesson.

The circumcision, in the usual meaning of the ceremony, was not necessary for Christ.

It meant "putting away the body of the sins of the flesh," and so could not apply to Jesus for He was without sin.

But to the Christian it has its own solemn and precious meaning.

It shows us that the King of the Jews would not omit the token that He belonged, according to the flesh, to that elect people; and when the Son of God appeared in the likeness of sinful flesh, He chose also to receive the emblem of purification from sin. This brings home to us the great truth that the Lord Jesus, God's beloved son, took the sinner's place, 2 Cor. 5:21. "For He hath made Him to be sin for us, who knew no sin."

Circumcision, also, made one ceremonially a child of the covenant. In the case of Christ it was a proof that He was of the promised seed.

It represented subjection to the conditions of the law, and acceptance of its obligations, but also of the privileges of the covenant between God and Abraham and his seed. The second Scripture lesson of this topic, Gal. 3:23-29, reminds us that our rite of covenant relation is baptism. This is our initiation into the Christian Church and the privileges of the covenant with God. "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

II. *"Jesus," the God-given Name.*

The most important fact of this eighth day was, after all, the naming of the Saviour. On this day Christ publicly received the name of Jesus.

This name was not given merely as the selection of Mary and Joseph, but was announced to them, before His birth, by the angel Gabriel at the command of God, Matt. 1:21, Luke 1:31. "And thou shall call His name Jesus."

Jesus means Saviour. How expressive of God's purpose in sending His Son into the world; to save men from their sins!

The name Jesus, which in the Hebrew is Joshua, was very dear to every Jew. It was the name of the great Leader who led them into the Promised Land. It was borne by the great High Priest who headed the band of exiles who returned from Babylon. But henceforth, not for Jews only, but for all the world—it is the most sacred and best beloved name ever given to a mortal, because it is the name of the Son of God. It is very dear to us, and brings Christ very close to each one. He is the "Messiah," "the Christ." These names represent His office as the Anointed Prophet, Priest, and King; but Jesus is the sweetest of them all to us, for it emphasizes His personality. He is Jesus the Babe of Bethlehem; Jesus our friend and brother; Jesus our Saviour.

III. *The Name and the New Year.*

In our Bible studies this year we will walk much with Him whose name is Jesus. Last year our lessons were from the Old Testament. This year they will be from the New Testament, and will touch Jesus constantly.

What could be more fitting than to start the New Year in the name of the Lord Jesus. We begin right when we begin with Jesus Christ, the true "beginning." Through Him we have new life, new hopes, new righteousness, new peace. The knowledge of the name of Jesus is the best New Year's blessing. The faithful confession of this name is the New Year's chief duty.

Questions:

1. What references are there to this name in the Old Testament?
2. By what other names is Jesus known?
3. Why are we told so little of the Childhood of Jesus?
4. How has Jesus fulfilled His name?
5. What does the name Jesus mean to the world today?
6. What does it mean to you?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Second Week After Epiphany. Jan. 15, 1911.

The Books of the New Testament

Psalm 119:129-144.

Topic Reviewed by Rev. Paul W. Koller.

Our Scripture lesson tells us that the entrance of God's word giveth light. That is true of all the Bible. But it is particularly true of the New Testament. The Old Testament, from which our Bible Topics were taken last year, is full of type and symbol, prophecy and promise. But the books of the New Testament give us the fulfillment. They tell us of the coming of the Christ, His work and sacrifice for humanity. They show us His power for life and service.

The books of the New Testament are therefore very precious to us, for they reveal the way of life. Out of these books will come our biblical lessons this year.

How can we make the books of the New Testament of real value to us?

1. *By earnest study.*

Surely there can be no profit in having a Bible, if we are so much in awe of it that we put it away for safe keeping, and by so doing think that we are treating it with sacred reverence. The Bible must be used—read and studied.

On the other hand there is not much value in simply devouring great portions of it without thought or study.

"One day," said Dr. Moffat, "as I was passing by the hut of one of the most important but least attentive of my Sunday hearers, this exclamation, 'Oh, what a misfortune!' pronounced by a man's voice, struck my ear. Quite concerned, I pushed the door and went in. 'What is the matter, Tamra?' I said; 'what misfortune has happened to you? I hope neither your wife nor your son is ill, my poor friend.' 'No,' replied he. 'There is no one ill in the hut.' 'Well, what trouble were you speaking of in such a melancholy tone?' The man scratched his woolly head with an embarrassed air, 'Why, the boy has just told me that my dog has eaten a leaf of the Bible that you gave me.' 'Oh, well,' I said, 'that mischief can be repaired; I will give you another Bible.' 'Ah, but,' said the man, 'my dog is spoiled! He will never more fly at the throat of the enemy. He will become as gentle as a lamb, as all our warriors do now who read that book! I tell you, missionary, my dog is ruined, and it is your fault.'"

That poor heathen thought that simply because that dog had devoured a page from the Bible his nature would be changed.

They are not all poor superstitious heathen who believe that merely devouring, hastily, passages of Scripture will accomplish good results. Something more than that is necessary. The Bible must be studied earnestly and prayerfully, if its contents are to become of any real value to us.

2. *We must put ourselves into the spirit of the scenes and principles.*

We must come to feel that these New Testament characters are not mere fictional creations, but real historic persons. It is very easy to think in a dreamy, incomprehending way of Peter, John, Paul, Timothy and other New Testament characters, as though they were merely on paper; to think of them as we do of people in a story, and not as real and forceful persons. To do this is to lose a great deal. We must take them seriously if their lives and teachings are to be of real value.

3. *The precepts and principles of these books must be put into action.*

It is not enough that we know the New Testament to be full of wise precepts, holy songs, and lofty principles. We must make them a practical power in our lives. If we would make the New Testament real we must begin to practise its teaching. It is wonderful how soon, when we begin to put a principle into effect in our own lives, that principle takes on a new meaning for us, and gives force to other parts of Scripture.

4. *We must accept the Lord Jesus of the Scriptures.*

To make the New Testament of the highest value and reality we need to accept fully Christ Jesus. Accept Him not only as our Saviour but also as our King.

We will have gotten the best out of this year's lessons, if they bring us closer to our Lord.

With this faith in Christ we can open the treasures and unlock the mysteries of God's word. Christ is the life and the light of the book. With Karl Phillipp Spitta, the German hymn writer, we can say, "The night conceals the morning too long for me, when I may sit before the Bible and draw water from the living rock—Jesus."

Questions:

1. How many books are in the New Testament?

2. Who wrote them?

3. At what council were they accepted as the New Testament?

4. What do you understand by their "inspiration"?

5. What books emphasize our doctrine of justification by faith?

6. What is your Bible study doing for you?

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Third Week After Epiphany. Jan. 22, 1911.

Inner Mission Problems of Our City Churches

Matt. 25:31-40.

Topic Reviewed by Rev. Alex. J. S. Haupt.

The word "Leaguer," in my mind, stands for fighter, soldier, one who is armed with the whole armor of God; and the word "Luther" for that great principle of faith and bravery expressed in those famous words, "Here I stand," that can overcome the world. Luther Leaguers, may we not then appeal to you in the name of our Master, Jesus Christ, and in the name of our Great Reformer, to make those famous colors, the black, red, white, blue and gold, stand for something in the world, besides mere sentiment? How is the world to be rescued today but by an aggressive warfare into the ranks of sin? The day Adam fell, the loving Father came down from heaven to seek His lost Son. The Good Shepherd is willing to leave the ninety and nine and *go after* the one that it lost. Not the son who *said* he would go into the vineyard and work, but he who actually *went,* did the will of his father. Luther Leaguers, are we professors, but not practitioners? Do we vow and fail to pay? Are we but fruitless branches of the True Vine? In duty to ourselves, our nation and our Lord let us examine ourselves as He will examine us in that great day and see if in any way we are worthy to a place at His right hand in Glory Everlasting. Are we trying to reach any fallen one, any of the cold, the indifferent, the wayward?

I. The Master says, "I was a stranger." Are there any strangers coming to your city or town, or even to your country district, who are in danger, from their change of location, to grow cold? Do you visit them and try to interest them in the church, or by providing a Christian hospice for them and seeing that it is properly supported, endeavor to keep them from falling into bad surroundings and being lost in the depths of sin? The Pittsburgh experience was painfully sad in the number of persons who had been found, who were once faithful members of the Church, not always Lutherans, but who had found the city churches so cold, so different, that they felt they were not wanted and so had lost their hold on the Church and the Church on them. My dear fellow soldier of the Cross, are you in any way helping such a condition along? If so, hear again the voice of the Master: "I was a stranger." Heed His cry, take him in, or at that great day expect the bitter, bitter words: "Depart from me."

II. But He also says: "I was sick and ye visited me." Can any of us reply, "Lord when saw we thee sick?" when there are hundreds in our hospitals many of them our own Lutheran people, who are strangers in our cities, but are brought in to be cared for in these institutions of mercy in which, alas, so often the Good Physician is left out and even asked to stay out and the door shut against Him, when possible. Oh, what unexpected blessings come to us if we are but willing to go, in the Master's name, to the sick and suffering in our hospitals even with a little flower and a little verse of Scripture, with a little thought and a little prayer. Oh, that time and space permitted to tell of the sorrows and pains lightened and of the joys that came to old and young alike when they realized that the church did not forget them, but sent the inner missionary to their bedside in suffering to bring them a cup of refreshing water from the fountain of life. How can professing Christians be so un-Christian as to forget the sick and suffering strangers in our many hospitals. Every Christian congregation should have its corps of hospital workers so arranged and trained as not to interfere with the work of the visitors from other churches, but to see to it that our sick and suffering brothers and sisters shall be properly cared for. We need not interfere with other denominations and yet reach many who are without the Church altogether.

III. Every congregation should be a leavening spot of Christian life for the community around it on the plan of the Institutional Church, but it is not possible properly to develop this important feature here.

IV. We are surprised to hear from the lips of the Saviour: "I was in prison," and yet the dungeon has held such men as John the Baptist, Peter, Paul, John Howard, Bunyan and others. Today our jails and prisons are

among our most potent schools of crime. The Christian too often shrinks from taking the light into this darkness, forgetting that the deeper the darkness the more need of the light. Many wonderful conversions have been wrought in our jails by the faithful few trained workers who are willing to go in the Name of the Lord and at His *command,* to seek and to save the lost. When the Church follows the criminal even behind the bars, that poor lost soul is made to feel as never before the love, power and sympathy of the Church. Oh, for more work of the Inner Mission in each congregation by our Luther Leaguers, young men and young women, offering themselves as real deacons and deaconesses in the parish, if not in the church at large, for the Master's service, with the prayer of Saul ever upon their lips, "Lord, what wilt Thou have *me* to do?"

Suggested topics for papers:

1. The non-churched masses in our cities, and how shall the Gospel reach them?
2. Can and should the Salvation Army do this work better than the Church?
3. The work and calling of the parish deacon.
4. Have we lost the Apostolic diaconate?
5. The work and calling of the parish deaconess.
6. How many boys are out of church and Sunday school, who ought to be in; and Why?
7. What can and should the Church do to reach the young people in our jails and to stop the appalling increase of crime?

—•—

Fourth Week After Epiphany. Jan. 29, 1911.

The Effect of the Reformation upon Monasticism

By Rev. Frederick C. Krapf.

Monasticism was a growth. In its origin it meant to live "'alone,' in a solitary cell, separated from the world unto God."

Pachomius, of Egypt, considered as the original home of monasticism, introduced the social feature into monasticism. This is "convent" life proper. Thus the monks and in time the nuns lived their life separated from the world but in a common home and manner. This brought the members of the orders first into communities, and afterward into general organizations, and increased the power of monasticism.

Benedict of Nursia, regarded as the founder of convent monastic life in the Western Church, in 528 built the Monastery of Monte Casino in Italy, and under him monasticism became almost a new thing. Ascetic idleness gave way to labor as a means of discipline. For ages the monasteries of the Western Church were uniformly fashioned after the pattern and rule of Monte Casino.

Cassiodorus (died 565), a descendant of a noble and wealthy family, after fifty years of brilliant public service, founded the monastery of Viviers in Southern Italy, and devoted himself exclusively to literary pursuits. He induced his brother monks and the followers of Benedict of Nursia to follow in the same tracks, and thus also set an example which during the dark ages made the monasteries asylums for science and the liberal arts.

Gregory the Great, who was Pope from 590 to 604, was a strong advocate of monasticism and from him the monks received their ardor in missionary enterprise.

Monasticism was not only a growth, but it had had a *varied history* and *exerted influences and produced results greatly dissimilar,* which we cannot here examine in detail. Many times it was influenced and molded by the general life of the Church, and then again monasticism was itself the dominant power.

While in many periods it served useful and salutary ends, the monastic ideal is not the Christian ideal of life and many of the fundamental principles that controlled its development are directly anti-scriptural.

Monsticism both exerted an influence upon the Reformation and was in turn affected by it.

I. *Monasticism acted as a cause, originating and making necessary the Reformation.*

Tetzel, the seller of indulgences, was a Dominican monk. Thomas Aquinas, whose developed teachings supported indulgences and were set up against Luther's, was of the same order. While visiting the cloisters under his charge, in the spring of 1516, Luther heard of Tetzel's proceedings and was led to his first warning. In the Augustinian cloister chapel on the night of October 31, 1517, on which day the ninety-five Theses were posted, Luther preached a trenchant sermon in popular form in the German tongue and covered thus what he expressed in Latin in the Theses. Pope Leo X at first looked upon the controversy about indulgences as a mere incident of monastic wrangling.

Aside from these were largely incidental connections of the Reformation with monasticism, the abuses in the reception of monks and nuns, and the luxurious, immoral and

vicious living of many of those following the monastic life were a large factor in causing the Reformation.

Maidens and youths often took the monastic vows before they knew how to judge in the matter, many from compulsion and against their own will and others not at all advisedly. Katherine von Bora, whom Luther married after she left the convent, had herself entered the monastic life at about sixteen years of age.

Bernard of Clairvaux, referring to other abuses, says of the conditions prevailing in the monastery of Cluny, "Nothing is done about the Scriptures, nothing for the salvation of souls. The jaws are as much occupied with dainties as the ears are with nonsense, and, wholly intent upon eating, you know not moderation in it." Abélard, entering the abbey of St. Denis, described it as a place "of very worldly and most disgraceful life." The apology of the Augsburg Confession says, "All the most wealthy monasteries support only an idle crowd, which gluttonizes upon the public alms of the Church," and, while acknowledging that here and there are some good who judge and live differently, charges some of the monks with being "in many places the instigators of the death of good men."

Back of the abuses were *many erroneous teachings* as to monastic life, in conflict with the Word of God. Even against certain canons or declarations of the Church, monastic vows were made superior to direct commands of God. It was taught, as the Augsburg Confession charges, "that the monks' profession was better than baptism," that the monastic life "is a kind of life taken up to merit the remission of sins and justification," yea, that "it is a state of perfection." It was claimed that the monastic vows and observances were good works beyond what God demanded, that they acquired superfluous merits and were the so called "works of supererogation," and that these good works could be transferred. Upon this doctrine, and drawing on these good works as the common possession of the Church to be dispensed by the Pope, the power of granting indulgences—the seemingly immediate cause of the Reformation—was based.

Monasticism in a sense also *made possible the Reformation.* At first a means for man to escape from the world, monasticism afterward developed individuals who were again mightily to influence the Church and the world. The Rennaisance, the rebirth of letters, the awakening from the sleep of the Middle Ages, has been called "the secular side of the Reformation," and for it, as Dr. James Scherer in "Four Princes" says, "the *monks* and scholasticism had prepared the way." In the same book, the author in a popular way shows how monasticism developed the individual and says, "Monasticism was thus a sort of Protestantism; and it is certainly curious to recall that not only Luther but also his great forerunner, Savonarola, received training for the work of reform in the cloister."

II. *The Reformation also exerted a decided and strong influence upon monasticism.*

The Reformation and the Renaissance alike opposed monasticism. Luther's letters to the monks and his work of oversight as vicar of eleven monasteries, to which position he was appointed in May, 1517, show his growing attitude in this sphere. Luther's book on "Monastic Vows," finished November, 1522, greatly influenced opinion on monastic life. The Augsburg Confession (article XXVII) and the Apology of the Augsburg Confession not only exposed the abuses and the errors underlying monasticism, but offered in a positive manner the contrary and corrective teaching. Luther's casting aside of monasticism and the leaving by the nine nuns of the convent at Nimtschen at Easter, 1523, was frequently repeated.

The Reformation acknowledged the purer aims and the salutary and beneficial results of monasticism in certain periods of the Church's life. So also it pointed out the underlying errors and the prevalent corruptions in monasticism, released into true Christian freedom and service many of those who were entangled in the monastic life, placed the right emphasis upon the priesthood of believers and distinguished between justification and sanctification and between good works and work righteousness.

Where gospel principles were received and were maintained, there the divine duties and prerogatives of the family and the State were again set in the clear. The essential dignity and worth of ordinary callings in life were now acknowledged. While the desire thereby to work out one's salvation was now lacking in almsgiving, and charity was curtailed, greater self-reliance was aroused among its former recipients. The desire and the stimulus to serve God in keeping His commandments, evidenced in part by the printing of the Table of

(*Continued on Page 26.*)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
WITH

W. C. STOEVER, Philadelphia, Pa.
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Editorial

Greetings and salutations
To great and small!
To each a Merry Christmas,
From one and all!

The greatest gift to you is God's "Only Son," Which is Christ, the Lord.
The greatest gift by you is "your life devoted to Christ's Kingdom."

—♣—

The joyful Christmas bells will soon again be ringing in commemoration of the birth of our Saviour. To many it only means congratulations, good cheer and an interchange of gifts. But to the Christian it has a wider and deeper significance. To him it means a real personal Saviour, the unspeakable richness of God's gift to men. And while an interchange of earthly gifts among us is right and pleasant, let us not forget that Christmas joy is not complete without a gift from us to God, and the gift He most delights in is the giving of our hearts, ourselves, unreservedly to him. "My son, my daughter, give me thy heart," say the Scriptures. Let us, then, not observe Christmas in only a mere casual way, but let us consecrate ourselves anew to Christ and His Kingdom. May our thoughts not be directed to Him for the one day only, but may we ever keep green in our hearts the joy and true significance of Christmas.

—♣—

In the yearly round of this life's burdens, cares and anxiety there comes a day when all the world makes one great effort to banish sorrow for a time and, forgetting life's woes, to give itself up to joy and happiness. Of all the Christian festivals of the year none appeals so strongly to the human heart as does the festival commemorating the birth of the Babe of Bethlehem. Even the godless world cannot escape the wave of joy that rolls over the earth at the dawn of each recurring Christmas Day. Wherever there are men on this broad earth this day is welcomed with prayers of thanksgiving and with shouts of childhood's happy voices. From pole to pole, from East to West, on land and sea the metallic tongues of many thousand bells, the million voices of deep toned organs, and the songs of men, women and children join in the grand chorus that has resounded throughout the world ever since the angels made the welkin ring over Judea's plains when the heavens opened and through the stillness of night burst the angelic song: "Glory to God in the highest, and on earth peace, good will toward men!"

—♣—

The coming of the new year, when many of our Leagues will choose officers, makes it well to note what one of our contributors has to say on this important matter:

As the strength of the League and its efficiency for work are very largely dependent upon the capacities of its officers for their

duties the manner of selecting these officers is a matter of supreme importance. No mistakes dare be made here. It would be almost fatal to choose a president, for instance, who has no capacity for leadership, or a treasurer who has no taste for finance and accounts, or a secretary who is not careful and accurate in making records and writing letters. And it is not safe to leave the selection of candidates for these offices to an open session of the League. In such a session one of the youngest members might put in nomination for president a favorite whom the members of longer standing knew to be entirely unfit for that office, but who might make an excellent treasurer, and yet no one would feel like making in public a statement of any reason why this nomination should not be supported. The safest and best method is to appoint at the business meeting next preceding the election a nominating committee, composed of people who know what the League needs, and who know well all the members. This committee should consult with the pastor, and give great weight to his advice. It should take into consideration the peculiar fitness of each person for the office for which he is considered. Discussion regarding his, or her, fitness for office should be kindly but candid, and should be held in the strictest confidence among the members of the committee. The committee should submit to the meeting or convention one name only for each office. This will avoid rivalry and the disappointment and loss of interest generally involved in defeat. The committee's nominations should be accepted by the convention unless there are very strong reasons for not accepting them. In this case the committee's report should be recommitted to it, explanations in private might follow, and the committee be allowed to offer other nominations. But in most cases the committee that is wisely chosen will make wise and acceptable selections of candidates, and its suggestions should be followed without question.

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A very notable editorial appeared recently in a Western daily newspaper. It discusses old and new church music. The occasion of the editorial was the discarding of the old missionary hymn "From Greenland's Icy Mountains" by one of the great evangelical denominations in its latest hymnal. The editorial says:

Paradoxical as this may seem, it yet is scarcely more radical than the embargo long ago levied upon other old hymns of similar fitness and inspiring power. Gradually the Church is supplanting the old time hymns with new songs and a style of music that is called classic—anthems, sung by paid singers. But who that has felt the inspiration of "From Greenland's Icy Mountains to India's Coral Strand" will deny that its words and its music are not typically missionary and most suited for use in this age of aggressive missionary enterprise? Instead of discarding this old slogan of religious propaganda it would seem that the Church should be devising ways of increasing its popularity, for what better expresses, or could better express, the spirit of the missionary zeal that has today crystallized into the "forward movement" than this old hymn?

There has always been a question as to the superiority of latter-day church music over that of the yesterdays. For deep piety and soul-stirring expression it is seriously to be doubted if the new can compare with the old. There was a depth of meaning in those old songs, which some of the newer ones do not possess, and as to the popular solo of today, while it may afford facility for the display of vocal gymnastics and facial contortions, in too many cases it fails to make much impression on the congregation. Words are swallowed in sound and the spirit of the piece sacrificed to the ambition of the singer. It will not be long until the Doxology will be as strange in all churches as it is in some if the present tendency keeps up.

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The president of a Luther League should exercise a careful oversight of the interests of his society, and it is part of his function to see that the different committees perform the duties devolving upon them.

—

The Topics Committee should suggest leaders for the Topics, and see that the persons named are present to conduct the meeting. The general management of the meetings devoted to religious services should be in their care.

Luther League Topics

(*Continued from Page 23.*)

Duties in Luther's Catechism, supplanted the striving after merit and superfluous works according to the so called "Evangelical Counsels."

The monasteries were used as schools, hospitals and asylums or for other ends demanded by the new age. One authority says that in the course of years no less than 3,000 monasteries were broken up in Europe, a work which has not yet ceased in many Roman Catholic countries. The Augustinian cloister in Wittenberg reverted to the Elector, who made it Luther's home.

The revenues and endowments served in part to meet the needs of education and charity. Almsgiving, not now regarded as a means of salvation, was, it must be confessed, not always in proportion to what the new conditions should have inspired. Nor was there always the readiness and zeal among the people to substitute in an evangelical manner agencies and organizations in the Church to do in the same manner what the monastic orders and brotherhoods had done.

Even in Roman Catholic countries the old degenerate monastic orders were unable to resist the influence of the Reformation. However, the wonderful ability of Rome to adapt herself to changed temporal conditions and to fill with her spirit the forms of religious life peculiar to any age and to use them for her ends was seen in the Counter Reformation. Some abuses were corrected, but many errors as to monastic life were retained. A number of orders, partly new, partly reformed, arose with more practically Christian and inner mission aims. None of these acquired the importance of the earlier orders except the Jesuits. This order—confirmed as The Order of the Society of Jesus by Pope Paul III in 1540—numbered 22,600 when abolished as "an act of present necessity" by Pope Clement XIV, in 1773. In 1814 it was restored, and has proven a powerful foe to the Gospel.

In connection with the American Roman Catholic Church, there are now over 300 nunneries and 128 monasteries, according to one authority.

Questions for papers or for discussion:

The Augsburg Confession (article XXVII) on the purer ideals, the prevalent abuses and evils and the doctrinal errors of monasticism. The difference between the monastic life and the diaconate.

—

Daily Bible Readings

Second Christmas, December 26—Isa. 11:1-16.
Tuesday, December 27—Judges 13:15-25.
Wednesday, December 28—Matt. 3:13-17.
Thursday, December 29—Acts 3:1-16.
Friday, December 30—Phil. 2:5-11.
New Year's Eve, December 31—Dan. 1:1-8.
New Year's Day, January 1—Luke 2:21; Gal. 3:23-29.
Monday, January 2—Mark 3:31-35.
Tuesday, January 3—Luke 5:1-11.
Wednesday, January 4—Acts 12:1-9.
Thursday, January 5—John 1:35-51.
Epiphany Day, January 6—Matt. 10:1-15.
Saturday, January 7—II Peter 3:1-18.
Sunday, January 8—Rev. 3:7-13.
Monday, January 9—Deut. 5:1-21.
Tuesday, January 10—Eccles. 5:1-9.
Wednesday, January 11—Luke 4:16-22.
Thursday, January 12—Acts 8:26-35.
Friday, January 13—John 5:36-47.
Saturday, January 14—Heb. 1:1-14.
Sunday, January 15—Psalm 119:129-144.
Monday, January 16—Epistle of Jude.
Tuesday, January 17—Rom. 8:12-17.
Wednesday, January 18—Rom. 12:1-21.
Thursday, January 19—Matt. 10:16-42.
Friday, January 20—John 15:1-14.
Saturday, January 21—Acts 9:26-43.
Sunday, January 22—Matt. 25:31-40.
Monday, January 23—John 16:13-15.
Tuesday, January 24—Dan. 11:30-37.
Wednesday, January 25—Matt. 7:15-23.
Thursday, January 26—I Cor. 7:28-40.
Friday, January 27—Rom. 14:14-23.
Saturday, January 28—Tit. 1:1-16.
Sunday, January 29—I Tim. 4:1-11.

—

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above:
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing—
A nation in a day.

Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not, till all the lowly
Triumphant reach their home!
Stay not till all the holy
Proclaim, "The Lord is come!"

—Samuel F. Smith.

—

—Trinity Church, Johnstown, Pa., Rev. H. S. Rose, pastor, celebrated its twenty-fifth anniversary during the week ending October 31. The church has an enrollment of 421 members, with a Sunday school of 445. The gifts during the celebration amounted to $7,300, which is sufficient to cancel the church's debt.

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New York City.

—Justice Blanchard accepted, December 1, the judicial accounting of the ministers' committee of the Slocum fund, which showed that $22,657 had been received from persons unidentified, and that the committee had spent for the benefit of the sufferers of the Slocum disaster $12,578. The court directed the committee to return to St. Mark's Lutheran Church $2,169, the amount of collection, with interest, to distribute $420 for expenses and $1,333 for counsel fees. The rest of the fund will be administered for the benefit of the sufferers from the burning of the excursion boat General Slocum.

—President Taft, through the State Department, has sent to Dr. Remensnyder, chairman of the Ministerial Conference of Greater New York, thanks for the action taken at the recent gathering of clergymen in the Marble Collegiate Church, which, he says, materially aided the Government in its efforts to secure at The Hague the establishment of an arbitral court of international justice.

—Rev. H. P. Miller, Brooklyn, has been called to become district superintendent of the Pennsylvania Ministerium and the New York and New England Synod.

Philadelphia.

—Dr. Edwin Heyl Delk has been invited by Dr. Walter Shumway, the dean of the theological department, and the trustee of Temple University, Philadelphia, to succeed to the chair of Systematic Theology, held by the late Rev. Wayland Hoyt, D. D., LL. D. The faculty is interdenominational in its personnel. Dr. Delk will base his lectures upon Dr. Valentine's "Christian Theology." He will remain pastor of St. Matthew's Church.

—Rev. R. Nieder, of Johnstown, Pa., was elected assistant pastor of Emanuel German Lutheran Congregation, Rev. Prof. H. Offermann, D. D., and began his work on the second Advent Sunday.

—Rev. J. Milton Tweedale was installed as pastor of Calvary Lutheran Church, November 16. Rev. H. C. Alleman, D. D., delivered the charge to the pastor, and Rev. J. F. Hartman, D. D., addressed the congregation.

—Rev. A. H. Steinhauer has resigned as pastor at Ghent, N. Y., and accepted the call to the Church of the Reformation, this city, where he began work December 1.

Chicago.

—Rev. A. D. Crile has been granted an extended leave of absence from the pastorate of the Wicker Park Church, on account of Mrs. Crile's health, and Rev. A. C. Anda has accepted a call to the place as acting pastor. Rev. Anda has relinquished his work with the General Council Board of Home Missions.

—St. James' Church has called the Rev. Louis E. Wein, of Coshocton, Ohio, to become its pastor.

—St. Mark's Church, Lake View, Rev. C. L. Warstler, pastor, laid the cornerstone of its new building, November 13. Rev. A. D. Crile performed the ceremony of laying the stone.

—Holy Trinity Church, temporarily supplied by Dr. Gerberding, recently made a house-to-house canvass of the neighborhood about the location of the church, La Salle avenue and Elm street, and found enough Lutherans without a church home to tax the capacity of its large building.

—Calvary Church, Rev. J. M. Bramkamp, pastor, consecrated its new house of worship on October 23. The total cost of the property is about $13,000, of which about $5,000 has been paid. The congregation is about six years old, and now numbers 145 confirmed members.

Baltimore.

—Rev. Foster U. Gift was installed pastor of Calvary Church, December 4. Rev. W. H. Dunbar, D. D., and Rev. W. S. Freas, D. D., delivered the charges to people and pastor respectiveiy, and the installation was performed by Rev. John C. Bowers, Secretary of Synod.

—The First Church, Rev. E. K. Bell, D. D., has just observed its eighty-fifth anniversary.

Buffalo.

—The Men's Bible Class of Trinity Church, taught by C. H. Grauer, has an enrollment of sixty-six men, and they have kept the promise made one year ago to pay the salary of $1,200 of Missionary Kuder in India.

El Paso.

—A Lutheran church soon will be organized in El Paso, Tex., where Rev. E. H. Combs has been prosecuting the work and where about sixty have been enrolled as charter members. El Paso is a city of about 45,000 inhabitants.

Syracuse.

—On Sunday, October 16, Rev. George Merschroth, D. D., celebrated the twenty-fifth anniversary of his pastorate of St. Paul's Church.

—Members of the Lutheran Brotherhood of eight Lutheran churches of this city held a banquet at St. John's Church, Rev. John Wittekind, pastor, November 15. Among the subjects discussed was "Duties of Men in the Church,"

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by Dean Brooks, of the Law College. Mr. Frank J. Snyder and Mr. Alexander Oberlander also delivered addresses. Mr. F. V. Bruns acted as toastmaster.

Cleveland.

—The new building for Calvary Lutheran Church, Rev. H. B. Ernsberger, pastor, was consecrated recently. The church was organized in July, 1907.

Dayton.

—Trinity Church, Rev. W. J. Gaby, pastor, celebrated its tenth anniversary on November 13. The event was signalized by an effort to liquidate a debt of nearly $4,000. The church has a membership of 280.

Kansas City (Kan.).

—Rev. R. B. Wolf has resigned as pastor of Trinity Church, and has accepted the call to the First Church, Colorado Springs, Col., where he began work December 1.

Miscellaneous.

—"Thiel College Association of the Luther League of America" was effected in Chicago two years ago, during the national Luther League convention, composed of former Thiel students who are now engaged in Luther League work. A meeting was called during the national convention in Pittsburgh, October 25-27, 1910, and there were found to be fifty-one Thiel people present, showing that the League has many loyal supporters among the alumni and students of this institution. Such a reunion helps to encourage both the Luther League and the college.

—The Lutheran Summer Assembly General Committee met in Harrisburg, October 20, and decided to hold the next assembly in Asbury Park, N. J., August 1 to 10, 1911. The new Y. M. C. A. Building was generously offered to the committee as a place of meeting for next year. Being centrally located and admirably suited for such a meeting, the committee gratefully accepted it. The sub-committees were appointed to arrange for next year's assembly. The seashore and the first half of August were the unanimous choice of those attending last summer's assembly, and this largely influenced the committee in the selection of the time and place.

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—A number of members of our Lutheran congregations were elected to political positions at the November election. Hons. Harry Goodbread, of Nevada; Mahlon Gebhart, of Miamisburg; Lewis Battefeld, of Bucyrus; and Rev. W. L. Guard, pastor of the General Synod Church, at Urbana, have been re-elected to the Legislature. Judge Kunkel, of the Fourth Church, and Judge Wm. M. Roekel, of the First Church, of Springfield, Ohio, were elected judges of the Common Pleas and Circuit courts respectively.

—George A. Baldwin, Esq., an active Luther Leaguer of Rochester, Pa., and a member of the executive committee of the Luther League of America, was elected a member of the Assembly in the recent election. A local newspaper says he went through the campaign free from criticism, and that his election was largely due to his personal integrity.

—Hon. James Johnson, of Springfield, Ohio, who was recently elected a Supreme Court judge of Ohio, is an alumnus of Wittenberg College.

—Friends of Augustana College and Seminary, Rock Island, Ill., have raised a jubilee fund of $250,000, built a beautiful $200,000 library structure, and recently Senator Erickson left it cash and real estate worth $56,000. The latter is on condition that other friends raise a like sum, and the amount thus realized shall be used for the endowment fund of the institution.

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Conducted by I. S. RUNYON

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Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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District Leagues in States Not Organized

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Luther League of America
Statement No. 2

From November 1 to November 30, 1910.

PER CAPITA TAX.

L. L. of New Jersey	$22.70
L. L. of Illinois	5.00
L. L. of Indiana	2.50
L. L. of St. Luke's, Mansfield, Ohio	5.00
L. L. of Holy Trinity, Lafayette, Ind.	2.50
L. L. of Fourth Church, Springfield, Ohio	3.00
L. L. of Redeemer, Albany ,N. Y.	3.00
DUES.	
Lancaster Central, Pa., 1909, '10, '11	9.00
Total	$52.70
Balance on hand November 1	260,91
Total receipts	$313,61

Disbursements 122,42

Balance on hand December 1.....$191,19

Respectfully submitted,
C. T. A. ANDERSON,
Treasurer.

Chicago, Ill., December 1, 1910.

NEW YORK

Brooklyn District.

—The November meeting of the District Luther League of Brooklyn was held at Holy Trinity Church, on Monday, November 21. The Rev. Stutts was the speaker. He spoke of inner missions and showed the social advantage the League has as one of the great factors in inner mission work. Mr. Intemann told about his trip to Pittsburgh as the Brooklyn delegate to the national convention, October 25-26-27. The officers of the District League urge all delegates and alternates to make it their business to attend all meetings and be on time, as in the future all meetings will begin at 8.15, regardless of the attendance.

—The annual fall rally of the District Luther League of Brooklyn was held in Christ Church, Thursday, November 10. The liturgical services were conducted by the Rev. Kitzmeyer, of Coney Island. The Rev. Knabenschuh, in behalf of Christ Church, greeted the League, in response to which Mr. G. S. Intemann, president of the Brooklyn District League, thanked Christ Church for the hearty welcome always accorded them. Rev. John C. Seegers, D. D., of Easton, Pa., spoke of the "Lutheran Faith and Modern Isms." He told of the way in which isms, like fashions, revolve in a circle, and continue to revolve until another practically old fashion or ism comes into view again. One of the isms of today is the reduction of religion to sentimental romanticism. The Lutheran Church was the first to give her belief to the world. He said: "Creeds are the expression of the divine impression within us, and are not what you must believe, but where you find the expression of what you believe." He also spoke of intellectualism against Christian educationalism, and said: "The mind, developed without the heart will run into infidelity; both mind and heart should be developed together, and the better education of the masses, not the higher education of the few, is what is necessary. Today there is more celebration of the cross than surrender to it." The Rev. J. J. Young, D. D., of New York, spoke of "Liberty and Equality." Martin Luther was the champion of liberty and equality. The Rev. Young said "Cicero's definition of liberty was license to do as you choose," but absolute liberty is impossible for a finite being. Where liberty exists, equality cannot, for one is not a friend of the other.

—St. Stephen's Luther League observed Luther's birthday by a service on November 9, with a short sketch of the "Life and Work of Martin Luther," by Miss S. McKee, an address by William Cordes on "Luther the Politician," and Miss A. Palmer gave a sketch of the early Lutheran Church in Germany and America. In place of the social meeting, this League held a debate November 30.

Mohawk Valley District.

—Twenty years old to a day, the Luther League of the Centre Brunswick Gilead Lutheran Church celebrated the score of years of its existence November 16, in the Brick Church. The German Lutheran Trinity Church and the English Lutheran Church of the Redeemer, of Troy, were represented. Greetings were given from visiting societies by Rev. Coombs, of the Brunswick Presbyterian; Mrs. W. H. Edwards, of the Eagle Mills Methodist Church; Rev. H. H. Nesslage, of the Church of Christ of Eagle Mills, and Rev. A. F. Walz, of the German Lutheran, of Troy. Rev. H. M. Oberholtzer, of Troy, sent greetings by letter. The edifice was crowded at the meeting and the address of Rev. C. W. Leitzell, of Albany, was listened to with great interest. After the service, refreshments were served in the parlors of the church. The room was decorated beautifully in black, red, white, blue and gold, the colors of the League. Rev. J. H. Weaver, D. D., presided.

Syracuse District.

—On November 7 the Luther League of St. Paul's Church, Rev. George Merschroth, D. D., pastor, celebrated its twentieth anniversary. Special music was sung. The service was partly conducted in the English language. This society is the only one in Syracuse which conducts its meetings in the German language. The first officers were: President, John Gosau; vice-president, Miss Elizabeth Guckert; secretary, William Bosack; treasurer, Miss Sophia Schunck. Miss Guckert, who was also organist of the church, died some time ago. A roll of the members of the League for twenty years was read, and many of those who answered were present with their children, young men and women who are members today. The strength of the society today is a tribute to the faithful and earnest workers of the early days. In the twenty years there were enrolled 292 members. Of these 18 have died, and the membership today is 90. The present officers of the society have been long in service. They are: President, Frank M. Yenney; four years' service; vice-president, Miss Louise Moschell, eight years' service; secretary, Emil Mittelstedt, eleven years' service; treasurer, Miss Sophia Schunck, twenty years' service.

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The society presented Miss Schunck with a memento of her twenty years service. The speakers of the occasion were Mr. Fred. V. Bruns, president of the Syracuse District League, who also extended congratulations on behalf of the District League; the Rev. Dr. Merschroth, who gave a brief history of the society and an address on "Unity and Strength of our Faith." The character and plan of the meeting were not fully advertised in advance, so that many of the people were pleasantly surprised in the proceedings. The session closed with the singing of the Luther League Rally Hymn. Afterward a social hour was spent in the Sunday School room, which was very tastefully decorated with the Luther League colors. The meeting was well attended and was a splendid success.

PENNSYLVANIA

Philadelphia District.

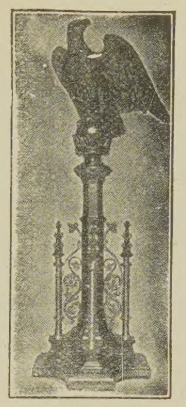
—The midwinter convention of the Philadelphia District Luther League will be held on Tuesday evening, January 24, 1911, at St. Stephen's Lutheran Church, Fortieth street and Powelton avenue. The convention will be an echo meeting of the recent State and national conventions. The speakers will include Revs. F. K. Fretz, Ph. D., and I. C. Hoffman, and Messrs. W. C. Stoever, Esq., and E. A. Miller, Esq.

—The Luther Leagues of West Philadelphia held a joint meeting recently. Mr. Francis C. Leupold, of the Resurrection League, addressed the meeting on the recent State and national conventions, which was followed by much discussion, so that at the close of the meeting it was decided to meet again in a month to continue the discussion of the many themes brought out at the conventions. Great work is looked for by the pastors of the Leagues in view of the enthusiasm manifested.

—On Tuesday evening, January 10, 1911, the Luther Leagues of West Philadelphia will meet with the League of St. Stephen's Church to further interest of the young Lutherans of West Philadelphia in Luther League activities. The Revs. Dr. T. W. Kretschmann, J. W. H. Heintz, D. I. Sultzbach and others are taking an active part and encouraging the Leaguers in their work.

Berks County District.

—The sixty-eighth quarterly convention of the District Luther League of Berks County was held in St. John's Church, Rev. J. W. Lazarus pastor, Sinking Spring, on Thursday, October 13, 1910. The address of welcome was given by the pastor and responded to by President G. M. Huyett. Large and enthusiastic audiences filled the church, morning, afternoon and evening. Officers elected for the ensuing year are: President, Harry H. Hernan; first vice-president, Harry Y. Yocom; second vice-president, Rev. W. S. Dry; treasurer, A. P. Body; recording secretary, Cynthia Hertz; corresponding secretary, Sara Sassaman; statistical secretary, Trate Gerhart; literary secretary, Mrs. H. Y. Yocom. Reports of work done were given by fifteen locals. An increase in subscriptions to the Luther League Review of 54 per cent. was made during the year. The theme of the convention was "Home Missions." Rev. J. E. Whitteker, D. D., spoke on the subject, "Why? Our Church's Great Opportunity." Rev. E. T. Bachman spoke on the subject, "How? How Can the Unchurched Masses be Reached?" Rev. W. T. Deibert spoke on "When? Can We Delay?" Rev. Chas. Kistler's subject was "Wherewith? What Methods Produce the Best Results for Mission Offerings?" "Who? Who Will Go for Us?" by Prof. Geo. M. Jones closed one of the most successful conventions ever held by the Berks County League. The next convention will be held January 12, 1911, in Bethany Church, West Reading, W. O. Laub, pastor.



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Allentown District.

—With upward of eighty delegates in attendance the sixteenth annual convention of the Allentown District Luther League was held in this city, recently. The business session opened at 10 o'clock in the morning in St. John's Lutheran Church, Rev. A. Steimle, pastor. The following officers occupied their respective positions: President, Robert W. Kurtz, Allentown; secretary, Harvey L. Reno, Allentown; corresponding secretary, Miss Otilia Beitel, Catasauqua; treasurer, Prof. A. A. Kunkle, principal of the Allentown Preparatory School. During the past year Fred J. Wilt of South Bethlehem resigned as president of the League and Mr. Kurtz was appointed by the executive committee to fill the vacancy. Treasurer Kunkle reported receipts amounting to $167.73 and the expenditures $144.15. Harvey L. Reno, who was the delegate from the district to the State and national conventions, presented an interesting report of the proceedings of those bodies. Rev. Mr. Scheffer and Mrs. Stahl of this city, who also attended the conventions, made remarks. The following Leagues were admitted into membership in the District League: Zion, Easton; St. Matthew's, Northampton Heights; Holy Trinity, Northampton; Christ, Freemansburg. President Kurtz presented an interesting report, which was referred to the executive committee. In the afternoon at 2.30 o'clock the business session was continued in the chapel of Muhlenberg Col-

lege. The following were elected the officers: President, Ernest J. Stansfield, Emaus; vice-president, E. J. Unangst, Nazareth; recording secretary, Harvey O. Reno, Allentown; corresponding secretary, Richard J. Smoyer, Allentown; treasurer, Frederick G. Walker, Catasauqua. The new president has for years been a zealous Luther Leaguer and has served as president of the league at Emaus ever since its inception. The committee on reports made the following recommendations: That the office of district statistician be created, and that the officer be a member of the district executive committee; that the local leagues report their corps of officers to the district statistician immediately after their election; that the matters referred to in the report of the annual convention be tabulated and forwarded to the local leagues. The recommendations were adopted, and Rev. H. B. Ritter of Hollertown, elected district statistician. An invitation to hold the convention in St. John's Church, Easton, next year was accepted. The minute book containing the complete records of the proceedings of the district since organization will be placed in the Memorial Library at the Theological Seminary, Mount Airy. Rev. H. B. Ritter was appointed a committee of one to solicit the district for subscriptions to the Luther League Review, the official organ of the Luther League of America. The crowning feature of the convention was the dedication of Luther League Hall, the west wing of the college dormitories, erected during the past summer by the District Luther League at a cost of $6,700. The dedicatory address was delivered by Rev. Edward T. Horn, D. D., LL. D., president of the Ministerium of Pennsylvania. Rev. Luther D. Lazarus, secretary of the Luther League Hall Committee, then presented the hall to the authorities of Muhlenberg College. Rev. Dr. J. A. W. Haas, president of Muhlenberg College, accepted the hall in the name of the college authorities. In the speech of acceptance Dr. Haas stated that the Church's work was that of educating its sons. "What is begun with God must succeed. The gift is certainly appropriate as the Luther League has constantly stood for education. Our Church must take its place in the leading movements of the day. We have done too little in the past. In Eastern Pennsylvania there are many undeveloped young minds. We must become leaders in the expression of high ideas in art and music. Send men here and means. We will do for Pennsylvania what Pennsylvania has never seen before."

—A Junior Luther League of thirty-five charter members has been organized in Grace Church, Allentown, Rev. J. Raker, pastor. The officers are: President, Frank P. Kerr; vice-president, Clarence Ohl; recording secretary, Miss Semmel; corresponding secretary, Miss Annie Wenrick; treasurer, Rodger Wenrick; organist, Miss Edna Ohl. The meetings are held on Sunday evening and before vespers, and are well attended, sometimes by as many as forty persons. The Junior Luther League Topics are studied.

Northwestern District.

—The members of the Luther League of St. John's Church of Johnsonburg, Elk County, entertained their friends with a literary and musical program on the evening of the 10th of November, celebrating the birthday of Dr. Martin Luther. A very interesting speech on "How I Became a Minister of the Gospel" was made by the pastor, Rev. John Mueller. After the entertainment refreshments were served.

INDIANA

—In accordance with a resolution passed by the last State Luther League convention, the Lafayette Luther League held an open meeting Sunday evening, November 20. A very interesting program was rendered. Mr. Henry Voight, of Camden, N. J., a student at Purdue University, delivered an address on the practical work of the Luther League. Rev. Elmer D. S. Boyer spoke of the work the League is doing, and E. A. Haas, president of the State Luther League, talked of the extension work in the State. An offering was taken for the extension work of the State League.

—The following officers were installed for the Luther League of Holy Trinity, Lafayette, at their open meeting, Sunday evening, November 20: President, Harvey Wonning; vice-president, Roy H. Richards; financial secretary, Miss Edna Ruschli; recording secretary, Miss Lauretta Dick; treasurer, Miss Alice Sherry; organist, Miss Hazel Sense.

ILLINOIS

—Many of the young people's societies of the General Synod in Northern Illinois are making contributions to a "portable chapel fund." Among these societies are Forreston, Pearl City and Lena, Ill., and Grace, Hope, Rogers Park, St. Andrew's and Unity, of Chicago. The chapel is to be purchased for the use of the synodical missionary, Rev. J. F. Siebert.

—Attorney Leonard C. Telleen, of Cambridge, of the State League extension committee, was elected County Judge of Henry County at the recent election. He is a son of Rev. John Telleen, Berwin, Ill.

Chicago District.

—The fall rally of the Luther League of Chicago was held in Immanuel Norwegian Lu-

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theran Church, on the evening of Wednesday, November 16. Features of the rally were a model Luther League meeting and three short reports of the National Luther League convention, given by the District delegates.

—A young people's rally was held at Unity Church, Sunday evening, November 20. Reports were given by the Chicago District delegates to the national convention, and also by Mr. C. T. A. Anderson and Mr. J. Alex. Nelson.

Tri-City District.

—Officers of Grace Luther League, of Rock Island, have received certificates for the completion of reading course work from the national literature secretary, Rev. Paul H. Roth. They will be delivered to the members entitled to them some time in December. Eight members have entirely finished the first course, and two others have read a part of the course.

—The Tri-City District had four delegates at the Pittsburgh Convention.

—The Young People's Society of the Swedish Lutheran Church of Moline held its annual Luther festival on the evening of November 14. An excellent program, including an address by Prof. S. J. Sebelius on Gustavus Adolphus, was given.

Fox River Valley District, North.

—Fox River Valley District, North, Luther League held its quarterly meeting in Bethlehem Swedish Lutheran Church, Elgin, on Thursday evening, October 25. Rev. Okerstrom, of Sycamore, delivered the address. His subject was: "How We as Young Lutherans Should Maintain the Precious Heritage from Our Forefathers." After the program a social hour was spent in the church parlors.

CANADA

—The third annual rally of the Western District of the Luther League of Canada was held in St. John's Church, Waterloo, Ont., on October 31, with fully sixty visiting delegates present. The afternoon and evening sessions were well attended. The speakers for the afternoon presented very interesting papers on the following subjects: Dr. H. Huehnergard, of Berlin, on "Impressions at the Luther League Convention at Pittsburgh," and Rev. J. J. Clemens, of Guelph, Ont., on "Lutheran Co-operation." The speakers for the evening were: Rev. J. Wike, of Galt, Ont., on "The Young People's Duty Toward Home Missions," and Rev. L. B. Wolf, D. D., general secretary of the General Synod Foreign Mission Board, on "The Young People's Duty Toward Foreign Missions." The last two discourses were instructive and inspiring, and called for more action on the part of the young people in supporting the work of missions. After the evening session a social hour was spent, when refreshments were served by the Martin Luther Society of the local church.

—

—The Chicago Lutheran Theological Seminary held a "service of thanksgiving" on Sunday, November 27, in which the institution's opportunities, plans and hopes were earnestly and ably discussed.

Luther League Supplies

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A Processional.—The Juniors enter from a side room by twos and take places prepared for them, while music is rendered.

All rise.

Invocation and Opening Prayer. ("In the Name——" etc.).

Speech of Welcome.

Hymn, or carol.

Recitation of Old Testament Promises of the Child to come.

Answers to these, from New Testament Scriptures.

Hymn, or carol.

Recitation of New Testament promises concerning Jesus (in St. Matt., Chaps. 1 and 2, and St. Luke, Chaps. 1 and 2).

Answers to these, from New Testament Scriptures.

Hymn, or carol.

The Christmas Gospel.

The Apostles' Creed.

Hymn, or carol.

The address (or explanation of Christmas).

The words of Apostles concerning Christmas. (See Epistles.)

Decoration of Christmas Tree with lights, or distribution of gifts, offerings for some good cause. Christmas pictures (lantern). Serving of refreshments (if exercise be on a week-day). (These should be light.)

Social reunion (if the occasion be on a week-day).

Final. Choral hymn. (This should be well known to all.)

The brief final prayer, concluding with the Lord's Prayer.

The Doxology and Blessing.

The room should be appropriately decorated by the efforts of the Juniors themselves under wise direction.

The musical selections should be well known by all the members of the Junior League, if possible.

January's Forelook, 1911.

1. The New Year. Festival of the Naming of "Jesus." The Lord's Day.

6. Epiphany Day. Reminder of the Wise Men's visit at Bethlehem. (Matt. ii.)

8. First Sunday after Epiphany. The season of Epiphany suggests the great cause of sending abroad the Gospel.

15. Second Sunday after Epiphany.

22. Third Sunday after Epiphany.

29. Fourth Sunday after Epiphany.

Interesting dates for Lutheran Juniors to study:

January 6, 1521—Opening of the Diet at Wurms, Germany.

14, Luther's verdict at Wurms as a "Heretic." 1521.

14, 1524—The Diet at Nuremburg.

30, 1648—The Peace of Westphalia.

Golden Memory Text—St. Luke 2:17. And when they had seen it, they (the shepherds) made known abroad the saying which was told them concerning this Child.

The Booklet No. 14 of Junior Topics is now ready and contains a fine variety of subjects at a most reasonable rate.

Would that all our Junior League workers could have enjoyed the sessions of the Pittsburgh Convention of Reformation Week, 1910! All were greatly inspired and benefited.

The general movement for the sale of Red Cross stamps in order to aid the work of prevention and cure of tuberculosis is one in which Juniors may well lend a helping hand, as those who "bear as ensign a cross within the heart."

To all the Leagues, Junior, Local, Central, State and International, and all their members, A Happy and Blessed New Year!

It is the Christ Child and not Santa Claus that makes Christmas holy. To the Son of God be all the glory!

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